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The Christian Socialist

The Golden Rule Against [illegible] Rule of Gold

Vol. IV. No. 15 CHICAGO, ILLINOIS, AUG[illegible] 1907 50 Cents Per Year

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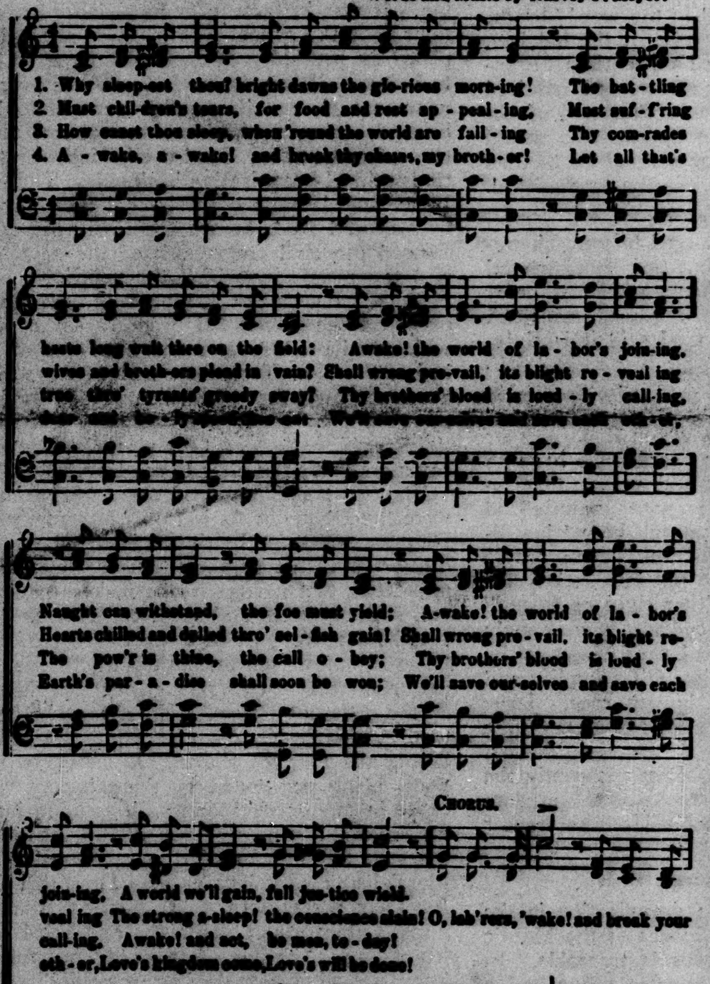
The Greatest Militant Socialist Song

Will Be Sung for Hundreds of Years with Stirring Enthusiasm---Learn It Now and Help Sing the Cause to Victory---The Movement Needs Singing

4 The Marxian Call.

Workers of the world, unite, you have nothing to lose but your chains; you have a world to gain.—Marx.

Words and Music by Harvey P. Moyer.


1. Why sleep-est thou? bright dawns the glo-rious morn-ing! The bat-tling
2. Must chil-dren's tears, for food and rest ap - peal - ing, Must suf - f'ring
3. How canst thou sleep, when 'round the world are fall - ing Thy com-rades
4. A - wake, a - wake! and break thy chains, my broth - er! Let all that's
hosts long wait thee on the field: Awake! the world of la - bor's join-ing.
wives and broth-ers plead in vain? Shall wrong pre-vail, its blight re - veal ing
true thro' tyrants' greedy sway? Thy brothers' blood is loud - ly call-ing.
[illegible]
Naught can withstand, the foe must yield; A-wake! the world of la - bor's
Hearts chilled and dulled thro' sel - fish gain! Shall wrong pre - vail, its blight re-
The pow'r is thine, the call o - bey; Thy brothers' blood is loud - ly
Earth's par - a - dise shall soon be won; We'll save our-selves and save each
CHORUS.
join-ing. A world we'll gain, full jus-tice wield.
veal ing The strong a-sleep! the conscience slain! O, lab'rers, 'wake! and break your
call-ing. Awake! and act, be men, to - day!
oth - er, Love's kingdom come, Love's will be done!

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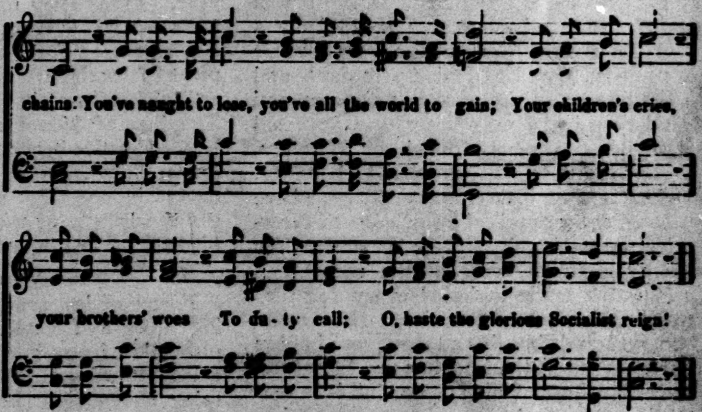
The Marxian Call.


chains: You've naught to lose, you've all the world to gain; Your children's cries,
your brothers' woes To du - ty call; O, haste the glorious Socialist reign!

5 Inspiration.*

By Harvey P. Moyer.

Air.—Hiawatha,—Key of C.

1. We're the happy Socialist band, firm we stand, true and grand,
Naught can change us from our purpose bold,
Though the unjust rage and tyrants rich and cruel may threat and foam;
We are singing all the day, all the way, light and gay,
Truth and right our faith and joy uphold,
We will work till each, e'en least, shall have his own;
The wide world is all our field, all must yield, for we wield
All the power of love and truth divine,
Brotherhood will win all hearts and we'll triumph in its name;
All the world for all shall be, all be free, all agree
Glad prosperity to each assign,—
Hear, then, our song we sing with hearts aflame!

Chorus

We are the happy Socialist Party true,
The world we'll bring to you,
All right and prosperous too;
Our songs of joy for all we sing all day,
Come, help, we'll make this sad world bright and gay.

2. All the world we'll fill with cheer, not a tear, not a fear,
Naught to worry happy life away,
None to weary tramp and none be anxious for the morrow's care;
All will have enough to eat, good and sweet, what a treat!
And the very best for all to wear,
For His blessings rich, God's gifts to all, we'll share:
So the world will all be bright, full of light, day and night,
Every hour be golden summer time,
Chilling blasts of poverty's sorrows changed to gladsome delight;
Every heart be full of song, happy song, all day long,
Every thought and deed to good incline,—
Hail, then, our call to life and joy so bright.—Chorus.

* See Publishers' Note.

Brotherhood of the Kingdom

We acknowledge with pleasure an invitation to attend the Thirteenth Annual Conference of the Brotherhood of the Kingdom, to be held at Marlborough-on-Hudson, N. Y., Aug. 5-9.

The program for the five days is able and varied. Among the speakers and subjects are the following: "The Need of the Kingdom Idea," by Rev. Dr. R. M. Binder, New York; "The Message of the Labor Union to the Church," by Rev. Lawrence A. Wilson, Hardwick, Vt.; "The New Idolatry, or the Money Power in the Churches," by Rev. Riley A. Vose, Owego, N. Y.; "The Relation of the State to the Individual," by Rev. W. D. P. Bliss, New York; "Christianity and the Social Order," by Rev. Dr. W. H. Gardener, New Haven, Conn.; "The Reign of the New Humanity," by Rev. Leighton Williams, New York. Other lectures will deal with every-day problems of the church, theology, reform in America and New Zealand; social rescue, agriculture, etc.

"All who love the Kingdom of the Lord Jesus are heartily invited to attend, whether they belong to the Brotherhood and share its views or not."

We hope to be able to report a delightful and successful meeting.

Can you think of any one in your neighborhood who might be induced to subscribe if you put the matter squarely before him? A sub. card will do it. Get five for $2.

It is subs. we need these hot summer days.

Be Sure to Learn It

The above song is excellent Socialist literature. Do not fail to read it clear through. It has a wonderfully fine tune. Sing it till you know it thoroughly and can sing it well. Then it will sing in your heart of itself. Be sure to learn this song. It will "take" in any Socialist meeting if well sung. It is thoroughly Marxian and thoroughly Christian. It alone is worth the price of Moyer's book, "Songs of Socialism," which contains 126 pages of splendid songs. We will send you one book for 25 cents, five books for $1.00, twelve for $2.25, fifty for $8.00, or one hundred for $15.00. Get one for yourself, five for your family and at least a dozen for your branch. Order of the Christian Socialist.

The Kingdom of God--The Ideal of Moses and Jesus

By Wm. H. Watts, Sandusky, O.

Nineteen hundred and eleven years ago, in a Judean stable, there was born one who was destined to exert a greater influence over the minds of civilized mankind than any other human being that ever lived. One who wrote no books, fought no battles, held no public office, and yet, whose influence to-day is a power recognized and to be reckoned with in every part of the world.

The beginning of the Christian era was like the first faint flush of dawn upon the darkness of the darkest night. Rome, the great "Babylon of the West," crowned with glory and drunk with power, was "Mistress of the World." Here were found the extremes of wealth and tyranny on the one hand and poverty and slavery on the other. Groans of misery, shrieks of dying victims and ribald songs of drunken mirth mingled in her courts. Her Caesars, fiends incarnate of insatiate greed, sent out their unscrupulous agents to farm humanity and fill the coffers of Rome. Labor was a thing accursed. It was even denied that a laboring man could have a soul. But the lowly toilers, in the very despair of their position, dared to look up in faith and hope to the unseen spirits of the universe and longed and hoped and prayed for and expected and worshipped a coming Messiah, or Messiahs, who should lead them out of social bondage.

Jesus grew up in a little country village, where he must have had a practical knowledge of farming, gardening and stock raising; he worked for seventeen or eighteen years at the carpenter's bench when that trade included every form of wood working known to the shop; he could speak two, and probably three languages; he was thoroughly learned in the law, history, literature, religion and theology of his people, and is it reasonable to suppose that such a man was an impractical visionary with no purpose in his life but to enable sinners to escape punishment for their deeds and deadhead their way into Heaven?

Carefully taught by pious parents and the village schoolmaster, and listening to the expositions of the Rabbis as he sat in the synagogue Sabbath after Sabbath, Jesus was inspired by the principles and ideals of the Mosaic law and the memory of the ancient glory of his people, when Israel was an independent nation, with neither wealth nor poverty, and no kings or aristocracy to fatten off the labor of the poor. In order to understand the mind of Jesus we must know something of Moses and the system which he founded.

The Greatness of Moses

Of all the great characters of history who by their achievements loom up above their fellows like mountain peaks above the plain, Moses stands high above them all, with the exception of Jesus. Compared with the stupendous task of Moses the building of the pyramids is scarcely worthy of mention. The greatest generals, statesmen and engineers have never equalled the achievements of the founder and builder of the Hebrew nation. Moses took a vast unorganized mob of servile and unarmed slaves, two millions or more of them, led them out of a hostile country in the face of a pursuing army, and got safely away with them. He gave them a complete ecclesiastical system, completed a civil and military organization, gave them a civil, criminal and religious code, taught them the arts of war, how to march and camp in a constant state of defence, and made of this mass of broken spirited slaves a brave, proud-spirited and independent nation.

The Mosaic system was more than a government; it was a social system with no earthly king and no governing force but the popular will. God was to be the king and love the ruling principle of the nation. The social principles of the law of Moses may be briefly outlined as, (1) the injunction to love God with all the heart, mind and soul; (2) to bear no grudge against a neighbor, but to love him as one's self; (3) land was declared to belong to God; was allotted among the people and divided by inheritance; could only be sold temporarily, and (4) at the year of Jubilee, which was every fiftieth year, land that had been sold was returned to the original estate without recompense. (5) They were saved from the degrading effect of constant toil by the Sabbath year, which was every seventh year, in which no crops were raised, and that which grew of itself was left for the poorest of the people, and (6) by the Sabbath day, which came once a week. The peculiar sanctity given the day by the pharisees of both our own time and that of Jesus, however, was an excrescence. The one and only thing forbidden by the law was *work.* (7) The millstone was exempted from pledge, on the ground that it was "taking a man's life to pledge." (8) An injunction to lend to the poor according to his need and (9) to exact no interest of a "brother" although it might be required of a foreigner. (10) At the Sabbath year all debts were released except to foreigners. (11) Widows, orphans and the church were supported by a national fund created by collecting a tythe of the increase every third year. (12) They might lend to other nations, but must not borrow.

The reason for the distinction in their treatment of foreigners is found in the word "brother." That word is the key-note of the old law. The law of Moses required more than even-handed justice between man and man; it required brotherliness. Israel was a brotherhood of believers in one God, and the Gentile who would get the benefit of the law was required to turn his back on heathenism and join the brotherhood.

What Is Law?

Forms of law may be changed to meet changing times and conditions, but the fundamental principle of any law is either eternally right or eternally wrong. As has been well said: "A thing is not right because God said it is right, but God said it is right because it *is* right." No law can make anything right or wrong, but the law depends for its justice upon the rightfulness or wrongfulness of the act which it enjoins or forbids. And yet, there are people who have no higher conception of right and wrong that legality. If their consciences were materialized they would appear as a great calf-bound law library. What is low but the attempt of a people themselves or their rulers to put into action certain principles which are either right or wrong? The problem which Jesus faced was how to apply the principles underlying the law of Moses to the changed conditions of his time. To amplify and extend them to the entire human race, Jesus founded a communal brotherhood designated the Kingdom of the Heavens or the Kingdom of God; the Kingdom of God being apparently the preferred term. Ancient Israel was a Kingdom of God; a national brotherhood whose Father was God.

Jesus and the Mosaic Plan

Almost nothing is said of organization in the New Testament, yet the influence of the Mosaic system on the mind of Jesus is traceable. In ancient Israel each of the twelve tribes had a chief man who was a civil administrator in time of peace and a military commander in time of war. These twelve "Princes" were the lineal descendants of the sons of Jacob. There was also a national council of seventy "Elders." Jesus appointed twelve Apostles, and promised to set them on "Twelve thrones, judging the twelve tribes of Israel," an Oriental hyperbole indicating the immense influence their preaching was to send down through the ages. Shortly after appointing the twelve Apostles he sent out seventy others. The temptation to make himself a king came to him at the very beginning of his ministry, and he resolutely put it from him; but it was pressed upon him again and again by his devoted followers till at last he said, "It is expedient for you that I go away." Why? Because the Kingdom of God must not have a visible head. The Spirit of Truth could not come into the church as long as she looked to a human leader as the source of authority. Jesus knew that every brutal autocracy that has ever tyrannized over humanity has been founded in hero worship. There was no place in his economy for King or Pope. Indeed, the word "Pope" is a form of the word "Papa," and means father, and one of the most explicit commands of Jesus is: "Call no man Father upon earth for one is your Father, even God." The new Kingdom of God was to be a world-wide brotherhood, held together by a strong religious bond—a personal loyalty to a common Messiah, Jesus himself.

Jesus and the Labor Unions

Here again, in order to understand the mind of Jesus we must not only consider the law of Moses, but the law of Solon, and the condition of the labor world at the time he lived. From a very early age labor had been organized into unions, but from the time of Solon, the Greek law-giver, these unions had been legalized. The law of Solon requiring the various trades to organize was adopted by Rome and so was extended over the civilized world of that time. Under this law each organization kept a common table and a common "house," presided over by the president or Kurios. This "house," or union headquarters, consisted of a heathen temple, which served as their common dining room, in which all the members of the union took their meals, such other chambers and buildings as were necessary, and a shaded garden for outdoor enjoyment. Here, shut in from the contempt of the aristocracy, they lived an ideal social life. All labor was taken by contract and was participated in by every member of the union. It was in these communal labor organizations that the gospel was planted, and this explains the preaching of the Apostles "from house to house." When the day's work was over they were sure of an audience wherever admitted, and being laboring men, they were almost equally sure of a welcome. It also explains why so little is said of organization in the New Testament. In ancient Israel the patriarchal system, which had existed from before the time of Moses, formed the civil framework of the new nation and the means by which the principles of the Mosaic law were put into practice. In the time of Jesus the communal organization of labor, which had existed for many hundreds of years before the New Testament was written, formed the machinery through which the principles of the gospel were put into operation. Economically the Kingdom of God was a federation of communal societies already existing.

The most important of these organizations were the Dionysun Artists or stage players. The Dionysun Artists, however, included everyone connected with the production of plays; actors, musicians, tent makers, scene makers and painters, scene shifters and stage carpenters. These "Artists" made part of their living performing "The Agonies," representations of the life, death and resurrection of various imagined Messiahs of the different countries about the Mediterranean. In these plays a god was represented as taking the form of a man, associating with the poor, being persecuted by the aristocracy, executed in some cruel manner, descending into the underworld and finally emerging and opening the gates of Elysium to all the oppressed. These Messiahs were the incarnation of love and prayed for their persecutors, so that when Jesus gave himself up without resistance and cried out in his agony, "Father, forgive them, for they know not what they do," he was fulfilling in his own experience an ideal that had been instilled into his mind in earlier years and that he may have seen acted on the stage.

Jesus a Social Savior

That Jesus was a Socialist has been often asserted; this conclusion being considered the logical and necessary inference of his teachings. Of course he was not a scientific Socialist, knowing no more of scientific Socialism than of other modern discoveries, but that he was a constructive and revolutionary Socialist, the testimony of the New Testament with the discoveries of archaeology seem to prove beyond a doubt. The reconstruction of society upon a working class basis—the establishment of the Kingdom of God as a working social state here and now, upon the economic principle, "If any man will not work neither let him eat," was as much the purpose of his life as the salvation of the individual soul. Jesus was equally, if not more, a social than an individual Saviour.

These discoveries concerning the ancient labor world conclusively prove two sociological theories to be true: (1) *The ideals arising in the human mind are the reflex of economic and social conditions;* and (2) *the ancient Christians did* *not live the communal life because they loved each other, they loved each other because they lived the communal life* .

It would take too much space to explain how and why the ancient organization of labor was destroyed, it is enough to say that ambitious prelates, purse-proud aristocrats and brutal tyrants thought they had stamped it into the ground, and it can never again appear in its ancient form; but to-day the old ideal of the brotherhood of labor is being resurrected; the giant Labor is slowly rousing from his long sleep of seventeen hundred years and will soon rise in his might and shake the thrones of greed and pride to the ground and establish a social system wherein we can no longer say:

> "Man's inhumanity to man
> Makes countless thousands mourn."

Should the Truth Be Told

BY S. A. STOWE.

One of our pastors gave notice in a local paper that he would preach on "Sabbath Observance." As he had lately come West and was not accustomed to our ways, I called on him and referred to the fact that most of the workers, whether employers or employes, have to work from Monday morning till Saturday night, with no chance for recreation except on Sunday, that being their only day for an outing without neglecting their business or losing their job.

Some of them have tents or little cottages in cool and shady nooks along the lake shore where their families stay during warm weather and on Sunday morning the men take the electric cars to the lake and go by boat to their families and they with others fish, bathe in the lake and have a general picnic, returning to their work Sunday night or Monday morning.

Others attend ball games or go to the parks for rest and recreation from their hard week's work and close confinement.

I told the minister that the Socialist way of solving the Sabbath problem is to stop needless work, give idlers something to do, have half holidays on Wednesdays and Saturdays, which would leave Sunday free for rest and worship.

The next Sunday, after naming his subject, he made this statement: "Jesus Christ dared tell the truth regardless of consequences, but we (ministers) are all cowards and dare not."

Soon after I met him and asked if he had ever read the words of Jesus: "Fear not them that kill the body," and, "Lo, I am with you always."

He said: "Yes. Yet the truth remains that we ministers are all cowards and dare not tell the truth."

We turn with a feeling of despair from the thought of what the effect on mankind would have been had not Jesus dared tell the truth. "The truth shall make you free." It is our only hope. Ministers who dare not tell the truth leave out of their message the only part which saves.

Comrade J. Stitt Wilson's definition of salvation is excellent: "Salvation is that process by which mankind is liberated from every captivity within and without, released from every curse, delivered from every sin, and brought to every freedom, happiness and moral perfection."

But the ministers can never bring salvation to the people by omitting to proclaim the real saving truths. The minister who dares not speak the whole truth is unfit for the pulpit and a traitor to God and the people.

A physician prescribed for a sick child. The next day he saw the child was worse and accused the mother of neglecting the medicine. She declared she had given it according to directions. Upon examining the medicine closely the physician found the prescription had not been filled as written. He wrote the prescription correctly again and told the mother to try another druggist. The next day the child was better and was soon well. If the child had died, would not the careless druggist have been guilty of his death?

The minister who dares not proclaim and apply the prescription that Jesus gave, who adulterates the truth or omits part of it, is guilty of robbing the people of the very salvation he pretends to preach.

A pulpit filled with cowards means a church filled with hypocrites and a world filled with scoffers.

It is impossible to harmonize principles so unlike that the success of one means the death of the other. It is impossible to harmonize the Golden Rule and "Thou shalt love thy neighbor as thyself" with the competitive system of business which arrays every man against his fellow. Can any true friend of mankind uphold a system that sends sixty thousand children breakfastless to school in a city where there are a thousand millionaires?

Our Saviour's teachings are against the evils of competition and all should know that the Socialist party is the only one which stands for principles of government in harmony with the teachings of Jesus.

A Methodist Bishop at Conservative Chautauqua

Declares for a Practical Social Religion

"How wonderfully everybody is coming to the Brotherhood idea of Christianity," was the comment of a former keen parishioner of mine as she called my attention to the words of Bishop Williams, of the Methodist Episcopal Church, spoken at Chautauqua last week. His concluding address was in part as follows:

"Around the cross of Christ at his crucifixion were three groups, one characterized by antipathy—the scribes and Pharisees; one characterized by apathy—the Roman soldiers; one characterized by sympathy—his friends and disciples. In which group would we have stood if we had been at Calvary nineteen hundred years ago? The story of the passion is not merely history; it is a perpetual allegory and parable. Christ is daily bearing his cross through the streets of the world. It is so easy to be true to the Christ of the past and to execrate or be indifferent to the Christ of the present. The true cross and spirit of Christ are the men and movements of to-day in which those find expression—the efforts to right the wrong in political, social, economic life, the crusade against child labor, for better dwellings, for square dealing in politics, a despised labor movement for giving the laborer opportunity for securing something better than mere drudgery. PERHAPS IT IS SOCIALISM. IF THAT IS ANIMATED BY CHRIST'S SPIRIT, THEN IT IS THE CHRIST COMING INTO THE WORLD AGAIN TO PREACH THE GOSPEL. The cause may be without prestige, but that is always the way of Christ's cause. Do not shun it because it interferes with your 'vested rights,' which may be only your invested wrongs? Perhaps your class distinctions would be blurred a little in a true democracy. Do you despise and antagonize an humble, honest effort to secure social righteousness because it is not honored by the regulation ecclesiastical conventions? Then you are of the group of the Pharisees.

"Or perhaps you are a man of hard-headed 'horse sense.' You take no stock in the visions of reformers. Provided only your trade is profitable and you are duly amused, you are getting what you want out of the game of life; you have no concern with the social struggles. Great questions ring through the air on every side in the mighty conflict between good and evil, between brotherly love and human selfishness, but like the Roman soldiers, you sit at the foot of the cross and rattle the dice and wrangle over the pitiful prizes in the game of life.

"Or you may be in the group of sympathizers. The sympathy of Christ's true friends did not exhaust itself in the shallows of emotionalism; it crystalized itself into a mighty will for the right. There is a prevalent theology and popular preaching which emasculates the cross of all its deepest significance to human life. We have made it the source simply of a soft sentimentality. It is fruitful in puerile hymns, cheap devotional books and cant talk, but it has made of Christians spiritual parasites. It does not produce heroes of the faith. In the New Testament I see a masculine, virile figure with the cross as his burden. The redemption of the world was not complete on that cross, but only begun there, and it is to be finished by us. The choice lies before us, the choice between the mere common-place existence of money-getting and the larger life of social service and self-sacrifice. To follow the call of the cross, we must be ready to follow the call of duty, of righteousness, of justice.

"It is a tremendous responsibility to be a member of a sovereign people. Do you think out carefully your opinion on questions social, political, religious? Do you base it upon most complete investigation of the facts with a conscientious conviction, or do you accept the fashions in your thinking as you do in your clothes? IF YOU ARE RIGHT, THE WORLD WILL COME ROUND TO YOU. Do you go with the crowd even when the crowd is wrong? If so, you are feeding that mob spirit which has been guilty of the worst crimes of the world's history; you are a partner in the sin of the people who crucified Jesus Christ."

As I compare this address with the comfortable, inane, pretty platitudes that I have been listening to the last few Sundays, I am loath to criticize, and yet this question presents itself. Is it not the duty of the bishop, the shepherd, to lead the flock, not simply to tell them where they should go. Bishop Williams suggests that they should turn to Socialism. He should not do so unless he is sure that Socialism is a good pasture to be in; BUT IF HE IS SURE THAT SOCIALISM IS A GOOD FIELD, as apparently he is, HE HIMSELF SHOULD STAND IN THE SOCIALIST MOVEMENT, OR RATHER THE CHRISTIAN SOCIALIST MOVEMENT, THAT HE MIGHT LEAD THE PEOPLE, INSTEAD OF SENDING THEM INTO IT. However, his word is a hundred times better than that of most shepherds, or bishops, who spend their time persuading their flocks that they should be contented and satisfied in the wretched, miserable pasture they are in, telling them that it is the will of God that they should be poor and hungry.

Yes, "For a' that an' a' that. It's comin' yet, for a' that." "Everybody IS coming to the Brotherhood idea of Christianity." E. J. W.

The Frances Willard booklet is not all sold yet. Ten cents a copy; 75 cents a dozen; $2.50 for fifty; $4.00 a hundred. Fine propaganda material.

By the way, we have some of the Episcopal edition left. Send for a bundle of ten for ten cents.

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135

Special—Of Great Importance

A Christian Socialist Delegate to the International Socialist Congress at Stuttgart

From the Rev. Edward H. Jagdstein, of Warsaw, Ill., has just come a great suggestion. Here is his letter: "As I have not seen any note in the 'Christian Socialist' about a delegation of the Christian Socialists to the International Socialist Congress in Stuttgart, I ask you as the Secretary of the Christian Socialist Fellowship whether the Christian Socialists of America will be represented in Stuttgart. I THINK THIS IMPORTANT MOVEMENT OF OUR COUNTRY OUGHT TO BE REPRESENTED AT THE INTERNATIONAL GATHERING."

In the same mail with this letter, came one from Comrade Carr telling how tired he is, and how his brain burns from overwork. If you knew that splendid, brave old war horse as I know him, strong as a lion, kind and gentle and patient as a mother, working night and day for the cause of Socialism, with never a rest in years, bearing up against misunderstanding and every discouragement, putting heart into the great movement everywhere, pouring his splendid strength into every effort, you would feel as I do that when he says, "I am so sick and tired," it is time for every Christian Socialist in America to say: "Here, old man, drop your pen and pack your [illegible] and GO."

The Christian Socialist movement in America must have a representative at that great Convention to tell the comrades in Europe that in America the Christian Socialist movement is not a traitorous band of Anti-Semites parading under false colors, but is a true Socialist movement.

THE CHRISTIAN SOCIALIST MOVEMENT MUST HAVE A REPRESENTATIVE AT STUTTGART, AND COMRADE CARR IS THE MAN TO SEND.

SHALL HE GO? I have twenty-five dollars to start a fund that says: "YES."

I am sure that every comrade who reads this can give at least five dollars. I am sure that some of you can give fifty. Enough money ought to come in within a week to send Comrade Carr.

COMRADES, THE TIME IS SHORT. FOR THE SAKE OF THE CHRISTIAN SOCIALIST MOVEMENT, AND FOR THE SAKE OF THAT HEROIC MAN, SEND YOUR CONTRIBUTION, MARKED, "FOR THE DELEGATE FUND," to Comrade J. O. Bentall, at 5406 Drexel avenue, Chicago, Ill.

Yours for the Christian Socialist movement,
Edward J. Ward, General Secretary,
Municipal Building, Rochester, N. Y.

This proposition is so important that it must be given the heartiest support.

There are several reasons why Comrade Carr should be sent to the international meeting at Stuttgart:

1. The Socialist movement of all countries needs to know the exact position of the Fellowship of America and would be benefited by a full understanding of what we are doing here, and be disabused of the idea that our movement is the same as the Christian Socialist movement of European countries. It would thus be valuable missionary work, for it would lessen the antagonism that the church now gets from the Socialist leaders, and would do for other countries what it is doing for America, namely: bring together those forces which we so clearly recognize as fundamental factors in the success of Socialism.

2. It would probably be possible for Comrade Carr to organize a Fellowship in England as he passes through, and very likely another one in France and possibly in Germany. If a start could be made in this way the work would be of incalculable value.

3. It would give the Fellowship in our own country a standing, and America could thus contribute to the world-wide movement this important part.

4. Comrade Carr has spent so much of his time and energy for the Christian Socialist movement that he is now at the end of his strength and needs more than anything else a trip like this one suggested to put him back into his usual health. He is unable at present to lecture and nothing would be more conducive to the restoration of his health than a sea voyage. The Fellowship needs him for many years, and already it owes to him anything that it can possibly bestow upon him to perpetuate his usefulness. He has already earned several trips like this, and he will be able to serve the cause to even a greater degree if we see to it that he gets the necessary recreation before he is broken down more seriously than at the present time.

The congress meets at Stuttgart August 17. ONLY A SHORT TIME REMAINS UNTIL COMRADE CARR MUST LEAVE, as it takes at least ten days for the journey. THIS NECESSITATES IMMEDIATE ACTION. The money for this must be in within a week. Can you attend to this right away?

The list of contributions will be published in the paper, unless the senders state that they prefer not to have their names mentioned, in which case we shall print simply the amounts and initials.

COMRADE CARR MUST GO. He will do the Fellowship an immense amount of good. HE WILL DO THE WHOLE SOCIALIST MOVEMENT MUCH GOOD. If the Christian Socialist Fellowship of America can be the means of bringing this grand plan into other countries, it will be to the everlasting credit of the comrades here. IT WILL BE A GLORIOUS THING FOR THE WHOLE WORLD.

You can have a hand in this. You will never have another cause to support that will compare with it in importance.

When Comrade Carr comes back with his report we will all realize the wisdom of a little sacrifice to send him.

Now join in. The Fellowship must not run into debt on this mission. It is too great and too important. The world lies before us. We must win it.

Yours for the world's greatest movement,
J. O. Bentall.

Just as we go to press a letter comes from Comrade Strobell heartily endorsing Comrade Carr's going, and sending $25 to help pay expenses.

Haywood Not Guilty

The most important case tried before a jury during the last half century is at an end. The defendant is acquitted.

The whole world has been interested in the proceedings and the whole world is affected by the work.

It suggests the beginning of the end of capitalist supremacy.

For some time there has been war between the mine owners and the Western Federation of Miners. Oppressive measures have been resorted to by the mine owners and the miners have been forced to strikes and defensive tactics.

It was well known that the side that caused disorder and riot always lost. While the strikers kept quiet the capitalists were losing ground. Leaders of the laboring people always urged peace and order. So long as these leaders were obeyed the oppressors of labor lost.

What to do?

Riots in the laboring camps must be started. Pinkerton detectives were hired to go into the labor camps. They mixed with the laborers and purported to be strikers. They waxed eloquent on the situation and would begin to plan violence. The thoughtless workers were often led astray to join in riots. The riots were followed by loss of sympathy for the strikers. Discouragement overtook them and defeat was their reward.

The Federation, however, learned the tricks. The men were kept informed. Strength was developed until the Federation threatened to have its own way.

A new plan was laid by the mine owners. Get rid of the leaders of the Federation. Pinkerton detectives were again hired. Find some way to connect the officials of the union with crime. Ex-Governor Steunenberg, of Idaho, was cruelly assassinated. The tool who did it was to put the blame upon Haywood, Moyer and Pettibone.

On February 17, 1906, the Governors of Idaho and Colorado conspired to kidnap the three men. Without warning, on Saturday night, when no counsel could be secured, the three men were taken from their homes, put on a special train furnished by the mine owners, and hastily deported from Denver during the dark hours of the night and out of the State of Colorado into Idaho.

The constitution of the United States was violated and later, when this kidnapping case was brought to the Supreme Court of the United States, this violation of the constitution was upheld and kidnapping declared legal by all the members of the Supreme Court except Justice McKenna.

The President put his seal upon the Supreme Court decision by referring to the prisoners before the trial, when his word would go far toward jeopardizing their chance for an unprejudiced hearing as "undesirable citizens."

The chain was complete.

From the immoral and murderous mine owners, through Governors and Supreme Court to the President of the nation there was not a neglected link.

Haywood must hang. The State of Idaho appropriated $100,000 for the purpose. The Pinkertons were ready with their material. The capitalists backed up every move towards the gallows.

The jury of farmers was chosen. This was a mistake by the prosecution.

Orchard, the self-confessed murderer and prince of criminals, was the only witness against the prisoner. Another mistake.

Judge Wood, who at various times during the trial showed a decided partiality in favor of the capitalists, became convinced of the hopelessness of the case, and to save his record instructed the jury with rare fairness and practically threw his influence to the side of the defendant.

"Not guilty."

Haywood is free and the Western Federation of Miners is practically given *carte blanche*. It is a mighty victory for labor and is a hard blow at the villainous and bloodthirsty mine owners.

"Not guilty." This is said of Haywood. Can it be said of the mine owners? Can the same verdict be rendered in the case of the people vs. the governors of Colorado and Idaho? Can the people go to the Supreme Court and say, "Not guilty?" Can it be said of President Roosevelt?

Kidnapped and deprived of his constitutional rights Haywood was kept in jail for a year and five months without a chance to get a trial.

Who is guilty?

The people are asking this question. The people are rising up in the power of their might and are writing out the verdict against capitalism.

Labor has been on trial till now. The verdicts begin to come in: "Not guilty."

Capitalism is now on trial. The verdict is boldly and fairly and courageously declared: "Guilty."—J. O. B.

The Farmer Jury

When the jury to try Haywood was selected from among the farmers I was very glad; for though the average farmer is as full of prejudice as any one else, it is the prejudice of ignorance and not of viciousness. Comparatively free from the constant bicker, barter and chicanery of business, he is less tempted to lie, cheat and steal. Near to nature's heart, with the wind on his face, the sunshine about his head, the smell of the broken earth in his nostrils, and the music of bees, birds and flocks in his ears, he is more simple-minded, natural, kind-hearted and sincere. And, compelled by the difficulties of soil, weather, plants, animals and machinery to think for himself, he is no mere cog in the wheel of industry, as the specialized city wage-worker is, but is usually self-reliant and capable of good judgment.

And though eleven men out of the twelve in the jury were Republicans, full of prejudice against Socialism and Socialists, and came to their task doubtless with all their sympathies against Haywood, the Western Federation of Miners and Socialism, and the other one was a Democrat with no less prejudice against all these, so nobly did they prove their honest farmer stuff that, after hearing all the evidence, they returned an unanimous verdict of acquittal. A jury of business or professional men would have been more apt to convict Haywood, not on the evidence but on their opposition to what he stands for and their desire for business or professional reasons to sustain in power their own political clique.

And it occurs to me that this whole question of capital and labor, of competition and Socialism, must be decided at last by the farmers. In the cities the organized forces of labor, both industrial and political, will long be checkmated by the capitalists and their retainers. The labor forces of the city are more at the mercy of capitalists, the two opposing armies are too evenly balanced—with the weight of wealth on the wrong side. But out in the country, with the grass, the flowers, the trees, the wheat and the corn, are growing the bright-minded, honest-hearted, brave-souled sons of the soil—the farmers—who are certain to throw their power on the right side *when they hear all the evidence.*

Therefore we must give them the awful facts about capitalistic exploitation and slavery, the hopeless immorality of competitive business, the soul-killing effect of Mammon-worship. We must show the impossibility of getting away from general poverty, from brutal injustice, from spiritual death, while the profit system lasts. We must make clear to them that industrial and political democracy alone, the collective ownership of all the means of producing and distributing wealth through direct legislation, can free the people from poverty, slavery and crime, can give us a chance to be wise, good, spiritual and happy.

The Socialist party and all Socialist propaganda societies should give special attention to the farmer. He holds the key to the future.

"He is the stone rejected, yet the stone
Whereon is built metropolis and throne."

* * *

"His are the inevitable steps that make
Unreason tremble and Tradition shake.
This is the World-will climbing to its goal,
The climb of the unconquerable Soul—
Democracy whose sure insurgent stride
Jars Kingdoms to their ultimate stone of pride."

E. E. C.

Learn to Sing It

"The Marxian Call," on the first page, is a great song. It is destined to be the key song in the Socialist movement, even as the words of Karl Marx, upon which it is based, have become the international motto of the working class. It is greater than "The Marseillaise" and mightier than "America."

Everybody should learn this song at once. The more you sing it the better you will like it. You will never get over the inspiration it furnishes. It will make you alive with enthusiasm. It is deep in feeling, grand in harmony and glorious in hope. The world should ring with it. The waves of the ocean should carry it to the uttermost parts of the earth.

You will need songbooks in your locals. Send for them to this office. Comrade Moyer, author of this "The Marxian Call" and of the greatest song book in the Socialist movement, has given us a large number of books to help the CHRISTIAN SOCIALIST. Get them now. J. O. B.

States' Rights vs. People's Rights

Once more the doctrine of "States' rights," so mooted during the days of chattel slavery, in defense of which the South seceded and war broke all records for bloody battles and financial loss, is being urged by Cannon, Knox and other would-be Presidents in defense of child-slavery, railroad monopoly, standard oil tyranny and other gigantic and monstrous ravagers of the people.

The purchased pleas of these ambitious retainers of capitalism will not influence thinking men who care for the freedom of the people from slavery, want and misery. The old game will not always work.

America is a nation now, cemented in blood and tears, in common joys and griefs, in common needs and hopes and fears—not a loose confederation of States, which, one by one, might be more easily held down, beaten back, or bought by the greedy capitalists who fatten off of the blasted lives of children and the wretched drudgery and poverty of men and women—all in the name of liberty!

The people of Maine, of Florida, of Texas and of Oregon all want one thing and one only—the full ownership and control of the product of their labor and the chance to make that product as large as needful. This alone is necessary to free them from poverty, slavery, ignorance, fear and crime; for we have all other needful things—the Gospel of Jesus, which is vitiated and deadened by capitalism; science, which is now used to enslave and rob the people; the ballot, whose meaning Americans have not yet realized.

Socialism—a government which owns and runs the industries of the nation for the whole people, in which no capitalist exploiter can lift his head—which knows no arbitrary "right" of any section to sanction robbery and slavery for the accommodation of heartless, conscienceless masters—which, for the first time in the history of Christendom, will enact the Sermon on the Mount into national law and rule, not for the few, but for all of society—only this can balm the people's wounds and banish their woes.

When was the doctrine of "States' rights" ever appealed to except to shield a wrong against the people? Americanism, not sectionalism, is the plea of patriots.—E. E. C.

Organize Everywhere

The Christian Socialist Fellowship should be organized everywhere as quickly as possible. Almost every city and town in the United States, Canada, England, Australia and New Zealand should have a center. The Fellowship is INTERNATIONAL. If you are near a district secretary, write him at once. If not, write to the general secretary, Prof. Edw. W. Ward, 652 Main street, Rochester, N. Y. He will send you all needed information. Do not neglect this matter. You are the one to start it in your own community, if you have enough interest to do so.—E. E. C.

Although Canada postage has been raised we will send the CHRISTIAN SOCIALIST at the regular price, 50 cents a year, but cannot give any club rates to subscribers in Canada.

We want 50,000 subscribers. Subscribers mean Socialists. Get the point?

Don't Let the Hot Weather Scare You

We cannot afford to lie down during the summer. It is a little hot, but that's what we want it to be—for the capitalists.

The list is growing. Some of our subscribers have found this the very best season of the year for sub. getting. Your neighbor has fifty cents to spare for the Christian Socialist and you ought to be able to interest him.

Get his fifty cents and he'll begin to think. Tell him that his employer takes eighty cents on every dollar and that the worker gets only twenty cents on every dollar he earns for his boss.

Tell him that it will pay him to give fifty cents for a paper that will make clear to him how to get the eighty per cent of his earnings which is now stolen from him.

Every day the average laborer produces about ten dollars' worth of material. He gets about two. He gives the employer eight.

We want this worker to spend fifty cents a year to find out how he may get the eight dollars a day which he now loses.

Can you tell us of a better investment?

Just look at it:

At a loss of eight dollars a day the laborer loses $2,400 a year. Wouldn't it pay him to find out the reason why? Ask him why he doesn't want that money. It is his. He can have it. He is entitled to it.

The Christian Socialist will tell him how he can help himself to it and keep from being robbed.

Get that sub. from your neighbor.

The comrades are hustling. Alvin Hull comes with $10 for a share of stock and 50 cents for a year's subscription. He promises to do specific work for the paper soon. He is an Appeal Army man, but sees also the necessity for the Christian Socialist. That's right. The two should be pushed side by side. The Christian Socialist can go where no other paper can go.

Another comrade, who desires that we withhold his name, sends $20 for two shares and asks us not to treat his check with such recklessness as we treat some manuscripts which land in the waste basket. We don't like to throw manuscripts into the basket any more than we would throw away a twenty-dollar check, but we sometimes have to. The trouble is, the twenty-dollar checks do not come nearly as often as the manuscripts. But this comrade has done well. We need both good manuscripts and good money—especially money.

Other donations have come and a lot of subscriptions.

But Comrade Sergeant of New Jersey heads the list this time with two pages of names—in all forty. That's great.

Will some one beat that by next issue? It will be a big job, and yet you can do it.

Try it. See if you can get fifty. You will feel like a prince if you dig up fifty subscribers and send them in.

These big lifts, together with the multitude of small ones, bring us closer to the good every day.

We are on the warpath against capitalism. Send us a club with which to hit the giant—a club of subs. Come on. We'll all help. The big fellow is shaking. He is scared.

We must have the fifty thousand so we can hit him once every week. Help us get them.

Social Values—III

By Rev. George Willis Cooke

Our fathers put away kings as those whose interests were not their own; and we need to put away captains of industry as those who think of themselves, and not of us. We no longer believe in the divine right of kings because we have found that they had no divine commission to rule over us, that they are fallible like other men, that they are more than other men selfish and cruel, and that they are not the saviors of the people they rule. The old ideas die hard, however, and we still keep in survival the old doctrine in its new form, that when we are hard pressed God raises up leaders to guide us out of our difficulties. We are told every day that we need a leader, that we will go quite astray until somebody comes by to put us in the right path. The boss tries to do it, and he plunders the city. The captain of industry assumes he can do it, and he raises the price of coal or corrupts Congress with his money. The man who wishes to be president can be, if we listen to him, that new Moses who is to lead us to the promised land, and he makes use of it to advantage his party, and to make richer and more powerful the men who guide its destinies. No, let us be done with kings, and with all who pose as leaders, for they have always proven, with rarest exception, false guides, and the chief hindrance to the world's advance.

In the name of science some one will tell us how much the kings and kinglets have done for us, and that we cannot live without them. The answer is history in all its unfoldings of the past, which shows us all too clearly that when men have followed they have been misguided, that when they have sought for liberty and lived in its spirit they have gained what they needed. Put not your trust in kings is as true to-day as ever, and all who have faith in them are deceived. The men who talk of the necessity for leaders are men who wish to lead to their own advantage or they are men who expect to profit by the success of the men in whose behalf they plead.

Two things we need to learn, that the real kings and leaders are not seeking their own advantage, but the service of their kind; and that all possession of wealth, culture or power is to be judged by its social value. None of the men in this country we value as our greatest leaders have been rich, and most of them have lived in poverty or within the limits making toil a constant necessity. In this nearness to the common life has been their strength as fathers of their people and their capacity to realize the needs of their countrymen. Power to lead is in the man, not in the wealth. Wisdom for real guidance of human affairs is born of human experience, of its sorrows, temptations, struggles, joys; and not of any special gift of heredity or divine appointment. No divinity hedges around a king more than other men, and there is no sanctity in the man of wealth. His dollars speak for themselves and not for him. Why should we listen to him when it is only the dollars which speak to us!

The true emancipation for the workers of the world is to be found in the comradeship of industry. When they learn to work together they will not need the money of the millionaire or the guidance of the captain of industry. The trusts have taught us the power there is in combination, and the method of it is as good for the workers as for the money-getters. Alone we can do nothing, but joined together with a common aim there is victory before us.

The pleading of this hour is for the socialization of life, of industry, of moral effort. We have made rich the leaders, let us now make rich the people. We have sung praises of the kings and captains, let us now shout to the glory of the toilers and their work for the men and women who live to toil. We can do it if we choose not to be hypnotized by the men who command and the men who possess.

The word which will name what we are seeking for is Social-Democrat. We have heard of the Democrat as one who believes in the rule of the people in freedom, each man given opportunity, each man permitted to think and to say and to vote in his own way. We have had that now for many years; but it has led to selfish control of industries on the part of the cleverest or the most self-seeking, to the growth of a class spirit based on wealth, and to a gradual refusal to consider the interests of men when they came in the way of money and what it could buy.

Democracy is not enough. It has given equality of political opportunities, but not equality of opportunity to make of oneself what is possible to one's nature. We wish to take away the artificial restrictions, the clumsy walls of conventional separation, and to give all men alike that which the nation possesses as its great inheritance. All men are not free, all men are not guaranteed their rights by the nation, under the conditions now existing.

We have looked only at the individual in our democratic beliefs; now we need to look at the nation and its social power. What is the nation for but to guarantee to every man the fullness of his life! Democracy permits him to struggle on as best he can alone, with the right to fight all other men, and liberty to succeed if possible. It is not enough that our enemies are kept from us, and that we are left free to enjoy our liberties. What this has resulted in we see all around us in political corruption, in the impoverishment of labor, and in the widespread discontent that predicts a social volcano under us.

The way out is in the recognition that we are *social* democrats, that the social good is worth as much as individual freedom. We are not to forego anything of the real liberty we have had; but we are to share that liberty, and to prize it because of the social service it will give us. We ought to be free men, who welcome all other men to freedom. We ought to give to all that which any can have, in so far as they can receive it and use it to their own and the social good. There should be no gluttons at the board, and none who are permitted to starve if they are willing to work. All for each and each for all should be our law, and this can be realized only in a genuine social-democracy

The Christian Socialist Fellowship

Prof. B. J. Ward Secretary, Rochester, N. Y.
Rev. William A. Ward, Treasurer, Henderson, Ky.
National Executive Committee of Fifty Members

List of District Secretaries

Not all those appointed District Secretaries have yet been heard from, but the following may be counted upon without any doubt:

Rev. Geo. Willis Cooke, 25 Beacon street, Boston, Mass.
Geo. H. Strobell, 5 Lincoln Park, Newark, New Jersey.
C. F. Nesbit, 1801 Phelps place, Washington, D. C.
Ohannes Varshag, 1858 Marion street, Denver, Colo.
H. C. Bangert, 106 Cedar street, Buffalo, N. Y.
J. P. Taylor, Winston Salem, N. C.
Rev. A. Noll, McKeesport, Pa.
O. F. Donaldson, Webster City, Iowa.
Rev. J. O. Bentall, 5406 Drexel avenue, Chicago, Ill.
Rev. W. A. Ward, Henderson, Ky.
G. H. Poor, 591 Scott street, Milwaukee, Wis.
Dr. A. T. Cuzner, Gilmore, Fla.
Rev. Paul H. Castle, Hamilton, Mont.

The First District Secretary's Report

"I would like to let you know that our Comrade Bentall held some very good meetings while in Denver and some of the churches were open to us, though the meetings were not attended by great numbers, which we have to account to hot weather, but in interest and enthusiasm his visit was a great success and we hope he will be with us again in the near future." This letter came from Comrade Varshag, of Denver, on July 13. It is notable, not because it reports the success of Comrade Bentall; no one who has ever met that Great Heart and felt the grip of his sincerity and magnetism is surprised at his success; the only wonder is, with him as with Comrade Carr, that "Jerusalem and ALL Judea, and ALL the region round about the Jordan" do not flock to hear these strong prophets of the Kingdom. It is notable, not because it reports enthusiasm even in the heat of summer—men who are planning the abolition of injustice and poverty and slavery, and working for a revolution that shall redeem the world, are not troubled by the fact that their collars are wilted.

No, this letter from Comrade Varshag is notable because it is the first District Secretary's report to be sent in. Nothing that was done at the Chicago Conference will mean so much for the future as the appointing of District Secretaries, men distributed all over the country from Maine to California, from Washington to Florida, each of them devoted, mind and heart, to the great work of telling Christian people that Jesus was not a visionary fool, that his Gospel of the Kingdom can be made practical; each of them surrounding himself with a group of earnest co-workers; each furnished with a list of speakers and finding places for them in his community; each reporting monthly to the national secretary, and all bound together, working in harmony to increase the membership of the Fellowship, to enlarge the circulation of the Christian Socialist and to propagate Socialism, by every means, especially among members of Christian organizations. As we contemplate the possibilities of this movement our minds turn to those wonderful first centuries before Christianity had been robbed of its social hope and life, when the great Idea of Brotherhood unhampered by ceremonial or sacrament, by priest or pope or sect, went forth from Nazareth and conquered Rome. To-day this essential truth of Christianity, with all superstition and formalism cut away, this mighty thought of brotherhood made practical is conquering all the world. Apostles, missionaries, bishops of this new evangel are these District Secretaries of the Christian Socialist movement. Let every Christian Socialist in the country write to the man who has been appointed Secretary of his district and offer his hearty cooperation; so shall this good report from Comrade Varshag be the poorest of all the reports sent in.

Women in the Fellowship

"Please put me down on your Fellowship list. I am so proud of the Christian Socialists; they have done splendid work for the Socialist cause through their Conference." This is the close of a letter from one of the most influential women in Chicago, the president of one of the leading women's clubs in the city. There is nothing unusual about the statement in regard to the Conference; everyone who was there would agree that the proper adjective to describe its work is "splendid." But those words "Please put me down on your Fellowship list," coming voluntarily from a woman, and such a woman, made me turn to the list of members of the Fellowship to count the number of women's names written there. I found FOUR. Think of it! Four women in the Christian Socialist Fellowship! When the greatest living American woman, Jane Addams, stood upon the Conference platform and endorsed our work as she did! Four women, when the greatest woman this country ever produced, the only one to be honored by a memorial statue in the capitol at Washington, Frances E. Willard, said: "I believe in the things Christian Socialism stands for. O, that I were young again, and it should have my life!"

The Christian Socialist organization is not simply a brotherhood; it is larger than that—it is a FELLOWSHIP, and it knows no lines of race or color or sex. To it there is only one classification, one division and two classes—those who are members and those who ought to be. I am sure that there are hundreds of women in this country whose names would be on the list of this Fellowship if they realized that here there is fine opportunity for them to co-operate in the greatest work in the world and that they are just as welcome as men are. Some time ago I suggested that a special woman's edition of the Christian Socialist be gotten out. Comrade Carr assured me that this will be done as soon as possible. In the meantime, let every woman who reads these words send her name and her fee of one dollar either to the Secretary of her District or to the National Secretary, and let every man, who has not already done so, send not only his own name and fee, but also, if she be his comrade, his wife's. The money goes to pay for stenography, postage, etc. Not one of us receives a cent for his work as Secretary. We are glad to give time and strength to the work, but we cannot pay the incidental expenses of it. Yes, we need the dollars in order to carry out our plans. But more than the fees, we want the names, not only of men, but of women also. Can't we have a hundred this month? Send yours, and then speak to your friend.

Science and Love

Danville, Ill., July 17, 1907.

Rev. E. E. Carr:

Dear Brother and Comrade—I see by the Christian Socialist that you have probably overworked both body and brain in your double itinerary and editorial labors. I hope that you will take warning in good time, and save yourself from a complete breakdown.

You owe this not only to yourself and family, but also to the great cause in which you labor and are doing a very great and a very vital work.

You certainly have my warmest and deepest sympathies, and my nightly prayers that your heart and hands will be divinely upheld in your work.

I would that I were many years younger and could stand close at your side, in your grand and noble phase of Socialist work, which is *distinctively Christian.*

For I am most profoundly persuaded that Socialism can never be realized among men as an established institution *on any other than a moral basis underlying the economic,* and that moral base *essentially Christian in the depth, breadth and sincerity of its sense of human love and brotherhood.*

There is no bond of union between human beings which can knit soul to soul as does the conscious possession of some measure of a common Divine Spirit, pure, loving and INCORRUPTIBLE.

And without such a bond of union, neither Socialism nor any other human institution, can be guaranteed to stand and endure against all opposing influences both from within and from without.

Therefore, Socialists must become essentially Christian in thought and spirit, and thus become receptive of the indwelling Divine Spirit, in order to become able to devise and to establish a social order which will be truly *just, righteous, loving* and INDISSOLUBLE.—W. B. Gallaher.

Yes, the poet Markham's question, "Shall it be a common greed or a common God" that binds us together as Socialists is well answered by Comrade Gallaher. God is in the Socialist movement kindling the love of man for man, ever crushing men's hearts to brotherly love through common want and pain. We shall win at last by science and love.—E. E. C.

So Little for You!
So Much for Socialism!

To dwell on the benefits to the Socialist movement of a daily paper in an industrial center like Chicago is useless. The tremendous advantage of such a paper to the working class movement will be apparent to every one.

The Chicago Daily Socialist has been established and maintained at a tremendous sacrifice on the part of the comrades of Chicago and the entire country. It has always run with a weekly deficit, but is slowly approaching a paying basis.

TEN THOUSAND NEW MAIL SUBSCRIBERS WOULD SOLVE THE PROBLEM.

WILL YOU BE ONE OF THEM?

Write to-day, inclosing a subscription. Get a few friends to join you if possible. You will get more than your money's worth in a live Socialist Daily for $2 a year, $1 for six months.

BE ONE OF 10,000.

Get your news uncolored by Capitalist news associations.

Address,

CHICAGO DAILY SOCIALIST,
180 East Washington street,
Chicago, Ill.

The Daily Socialist

Arrangements have been made whereby we are able to send you the Daily Socialist of Chicago and the Christian Socialist both for the price of the Daily as follows:

The Daily Socialist	$2.00
The Christian Socialist	.50
Total	$2.50

We will furnish you both of them a whole year for $2.00.

Socialism and the Local Newspapers

A decided change is taking place in the attitude of many newspapers throughout the country in regard to Socialism.

Only a short time ago the word Socialism was shunned by the scribes as though its appearance in print would mean the failure of the paper.

It is different now.

Many newspaper men recognize the fact that the people are no longer satisfied with the mere capitalistic side of the questions of the day. They come to see that when they put forth the truth and put it strong their subscription list begins to grow.

They find that the people are thinking and that it will not do to try to fool them. With every year the rank and file make greater and greater demand for facts and for progressive thinking.

We have found many editors very much in sympathy with Socialism. They publish radical Socialist material frequently and often write editorials that sound as if written by a German Socialist.

And the people like it.

Only a short time ago we met a local publisher who said his paper was thriving on the articles written in favor of Socialism, and added that he would probably come right out and make his paper entirely and distinctively an organ for the Socialist movement after awhile.

Why not?

One of the great factors that will help usher in Socialism will be the local newspapers that get converted and become advocates of the co-operative system. They will be driven to it, for their support will depend on a fair stand.

All of which means that Socialism is in the air. It is coming. We are nearing the end of the brutal competitive warfare and are hastening toward the humane method of co-operation. We are moving along fast and will keep it up. Some slow-heads will be left behind and will have a hard time to catch up, unless they join the great advancing host now. J. O. B.

On Foot Among the Comrades

(Editorial Itinerary by J. O. B.)

I closed my last itinerary in Denver. Comrade Varshag accompanied me to the train and I was soon on my way back east. The work in Denver kept me in meditation for several hours and I was revolving in my mind the great possibilities of the Socialist movement there under the earnest leadership of men like Comrades Varshag, Anderson, Reinhart, Larkin, Todd and many other determined men, who will not beat retreat but constantly push forward.

After a whole night and a long day on fast, slow and standstill trains I arrived in time for the meetings at

Clay Center, Kansas.

Which had been well advertised for Monday and Tuesday nights. The blistering heat through the days meant small gatherings in the evenings, but those present were wide-awake and took active part in the work. A splendid quartet, made up of Comrades Crossley and wife, Miss Carl and Mr. Miller, rendered excellent music, using Moyer's "Songs of Socialism." The value of "singing our philosophy" is becoming more clear all the time. Every local should organize a quartet or chorus as soon as possible.

The meetings were held in the First Baptist Church, Rev. Eaton, pastor, who is in cordial sympathy with Socialism. Rev. Brown, of the Congregational Church, read the Scriptures and offered prayer. He is enthusiastic in the work for Socialism and is preaching it bravely from his pulpit. I was told that Brother Brown's church is filling up with people especially of the working class. The solution of the empty church problem is to be found in Socialism. The ministers who squarely preach the truth will not need to talk to vacant pews. Many of our good brethren are beginning to discover this. The church must learn that it cannot preach the gospel of Jesus on Sunday and practice the principles of Mammon during the week without losing its power and becoming worthless.

Comrade Wilson, rector of the Episcopal Church, is a party member and is one of the leaders in the Kansas Socialist movement. It was an inspiration to meet him.

The "Dispatch," of which C. A. Southwick is the genial editor, gave very liberal notices and fair reports. Brother Southwick said that it was easily noticeable that the real elements that make for increase of subscriptions are the stand it takes for the people and the frequent radical utterances on economics and its friendliness to Socialism. He is now practically a Socialist and it was hinted that in the near future the "Dispatch" will very likely be turned into a regular Socialist paper. The time is about here when it will be better from a financial point of view and certainly from a moral consideration to follow the path of right and justice.

With exceeding kindness Comrade Crossley, his estimable wife and good daughters furnished me most enjoyable entertainment in their delightful home. Only a traveler who often gets tired and worn out can fully appreciate such splendid hospitality.

It is only eight or ten miles to

The Pretty Village of Green,

where I was dated for two lectures. This is, according to Comrade Chapin and others, about as good and prosperous a town as can be found under the rule of capitalism. There are quite a number of Socialists in Green and the farmers all around are rapidly turning our way. Some of them told me they had worked hard for twenty years and barely have their farms paid for. Others are renting. All of them have to get up at four o'clock in the morning and keep at it till eight and nine at night. They begin to see that this is slavery. Farming under Socialism would be carried on on a large scale with the best machinery and according to scientific methods. Instead of making this glorious vocation a drudgery as it now is under capitalism, it would be a delight and a means of recreation under Socialism.

Comrades Chapin and Davies are doing a splendid work for Socialism in Green. Chapin has probably the finest herd of red swine in the country. He has about three hundred of them ranging in price from $75 to $3,000 per head. They are all sold to breeders. Comrade Chapin has a gold mine in those hogs. The difference is only a matter of color. A more civilized lot of pigs I never saw. In etiquette they were far ahead of any capitalist. They would pass with much dignity to their meals and always leave enough for the little ones. In fact they were almost Socialists in many respects.

Some of them were a little ignorant and allowed bugs and fleas to settle on their hides. But Comrade Chapin had a big vat of chemical compounds and every so often the "buggy" pigs were "dipped." They squeal fearfully when plunged into the "dip," but when they got out they felt better, for the bugs were killed and all that remained was a little itchy spot here and there. The pigs that had bugs and lice did not "do well." "The parasites keep them poor," says Chapin. It is

The Capitalist Parasite

that keeps the working class poor and we are going to use the great "dip" called Socialism. This dip will rid us of the parasites and all that the workers will feel after we get Socialism will be a little itch and we will scratch ourselves for ever having been so foolish as to allow the "big bugs" to bite us as they are now doing.

Well, Comrade Chapin and his pigs will be remembered a long time. I was royally entertained by Comrade Chapin and his noble wife, and enjoyed a day of good rest in their comfortable home.

On account of harvest and heavy work the arrangements for meetings were neglected. Only a partial effort was made to have a street meeting, which was meagerly attended. The Crossley Socialist Quartet, of Clay Center, came overland and sang some excellent songs. The comrades at Green will get speakers a little later when conditions become more favorable. The field is ripe and the work will be pushed vigorously.

After the meeting through the accommodation of Comrade Crossley I was permitted to enjoy the beautiful ride over the country back to Clay Center where a dainty midnight lunch, prepared by Miss Anona Crossley, was awaiting us. Taking the early train, next morning I spent most of the day on the way to

Rockport, Missouri,

This is a beautiful little town in the northeast corner of the State. Comrade Fannie Deuser had arranged for two lectures, the first on Saturday evening and the second Sunday afternoon. After arriving in the city I met Comrade John Thorp and together we visited several ministers and as a result I was invited to occupy the pulpit of the Christian Church Sunday morning and of the Methodist Church South in the evening. Unusually heavy rains interfered with both evening meetings and the audiences were not large at the other two gatherings. The message, however, was cordially received and there will be more Socialists [illegible] Rockport in the near future than now.

Mrs. Deuser, John Thorp and several other comrades are doing a good work. Comrade Potschke is a German Marxian Socialist and when he found out what the Christian Socialist movement stands for he came right in and gave his loyal support.

I had been asked for

A Return Date at Des Moines,

and spent one night with the comrades there under party auspices. Comrade Martin Johnson had worked up an evening Socialist picnic, as he called it, out at "Governor's Square," where the honor of being on the program with Comrade John M. Work was bestowed on me. No man is more highly respected as a man and citizen in Des Moines than Comrade Work. His clear cut method of expressing his ideas together with the dignified and yet brotherly manner of life and his deep interest in and firm stand for the laboring class have won for him a large place in the hearts of all right-minded people in his home city. His book on "What's So and What Isn't," is one of the best for propaganda purposes that is now on the market.

My lecture on "Socialism and the Nebular Hypothe-